THE

JEWISH CHRONICLE.

(ספר זברון)

ESTABLISHED 1841.] [REGISTERED AS A THE GENERAL POST OFFICE AS A NEWSPAPER.

NO. 906.—NEW SERIES.] FRIDAY, AUGUST 6, 1886;—AB 5, 5646. [PRICE TWOPENCE.

BIRTHS.

On the 31st July, at 15, Denington Park, West Hampstead, N.W., the wife of PERCY LEWIS ISAAC, of a daughter.

On the 1st August, at "Rozel," Gough Road, Edgbaston, Birmingham, the wife of M. BERLYN, of a son.

On the 1st August, at Fieldhurst, Hurstbourne Road, Forest Hill, the wife of ISIDOR LEVY, of a daughter.

On the 3rd August, at 138, Church Road, N., the wife of I. GREEN, of a son.

On the 4th August, at 101, Princess Street, Edgware Road, N.W., the wife of EDWARD LEVY, of a son.

On the 4th August, at 11, Brondesbury Villas, Kilburn, N.W., the wife of LIONEL MOSS, of a daughter.

On the 5th August, at 88, Highbury New Park, the wife of MICHEL L. LION, of a daughter.

MARRIAGES.

On the 31st January, by Civil Law, at Hendon, and on the 29th July, at 43, Brondesbury Villas, Kilburn, by the Rev. Isidore Harris, HERBERT T. MARKS, B.Sc., to LOUISE MAUD (Lily), eldest daughter of LEWIS J. ALTMAN, late of Victoria Villas, Kilburn, now of Western Australia.

On the 25th July, at New York, U.S., by the Rev. Dr. Gottheil, R. J. DE CORDOVA, of New York, to FLORA NATHAN, daughter of the late Phineas Nathan, of London.

DEATH.

On the 29th July, at 81, Shirland Gardens, Maida Vale, W., PHILIP, son of the late BENJAMIN EZEKIEL, of Tiverton, Devonshire, in his 66th year. American papers please copy.

MR. E. BRAHAM returns THANKS for kind visits, letters, and cards of condolence received during the week of mourning for his late lamented wife.—14, Russell Square, Brighton.

MRS. D. A. BRITTON returns sincere THANKS to her numerous friends for visits, letters and cards of condolence during her week of mourning for her beloved sister, Mrs. Braham.—13, Colvestone Crescent.

MR. EDWARD DAVIS and BROTHERS return THANKS for visits, letters and cards of condolence received during the week of mourning for their beloved mother.—Birmingham.

THE SON, DAUGHTERS & SISTERS of the late JOHN JACOBS return sincere THANKS for the kind visits and letters of condolence received during the week of mourning for their lamented father and brother.—101, Old Kent Road.

MR. and Mrs. M. H. LEVY return THANKS for letters, cards and visits of condolence received during the week of mourning for their beloved and lamented child.—8, College Place, Oakley Square, N.W.

MRS. LAZARUS returns her sincere THANKS to her friends and relatives for kind visits, cards and letters of condolence received during the week of mourning for her late beloved sister, Laura.—137, Grosvenor Road, Highbury, New Park.

MRS. Z. LAZARUS, Mrs. POSENER and Mr. PHILLIP RAPHAEL return THANKS for letters, cards and visits of condolence during the week of mourning for their beloved sister and daughter.—32, Bloomsbury Square, W.C.

L. P. RAPHAEL, of 355, Essex Road, N., returns sincere THANKS to his numerous friends for letters, cards and visits of condolence received during his week of mourning for his beloved sister, Laura.

THE TOMBSTONE to the memory of the late Mrs. JOSEPH, of 4, Middlesex Street, Aldgate, will be SET on SUNDAY NEXT, August 8th, at West Ham Cemetery, at 3.30 p.m.—Relatives and friends will please accept this intimation.

THE TOMBSTONE to the memory of the late JACOB HYAMS will be SET on SUNDAY, 8th of August, at West Ham Cemetery, at 4 p.m. Friends please accept this intimation.—11, Wentworth Street, Spitalfields.

THE TOMBSTONE to the memory of the late SAMUEL HYMEN PEARL will be SET on SUNDAY NEXT, at West Ham Cemetery, at 1 o'clock.—Friends will please accept this intimation.

ANGLO JEWISH HISTORICAL EXHIBITION.

Chairman—F. D. MOCATTA, Esq.
Vice-Chairman—JOHN EVANS, Esq., D.C.L. F.R.S.

AN EXHIBITION of objects illustrating Anglo-Jewish History will be held at the ROYAL ALBERT HALL, South Kensington, during the Spring of 1887, under the auspices of a Committee which comprises many of the leading authorities on Archæology, History and Art.

Offers of suitable objects are now invited.

A syllabus of such objects may be obtained from the Hon. Secs., who will be happy to furnish any further information to those desiring to contribute exhibits.

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THE President and Committee gratefully acknowledge the following DONATIONS and ANNUAL SUBSCRIPTIONS received at the Dinner in aid of the Funds of the above Institution, held at the Criterion, Piccadilly, on the 16th June.

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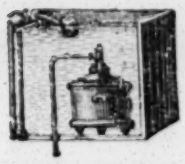

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Our St. Petersburg Correspondent, in the letter we published last week called attention to the discreditable means by which many Jews in Russia are made to appear as deserters from military service. It is of course not to be denied that Jews do evade this obligation, but the number of such deserters is made to appear larger on paper than is really the case. The following instance will suffice as an illustration of this fact. A Jewish chemist, named Frank, a native of Mariapol, was residing at Rostow, where he was incorporated into a regiment of militia and served his time in the ranks. After the completion of his term of service, he proceeded to Moscow. Whilst there he received orders to report himself at Mariapol, in order to enter on military duties. Against this order he appealed, and numerous letters were exchanged. Whilst this correspondence was being carried on, another Jew was designated for service and sent to Central Asia, in place of Frank, who was posted up as a deserter. Frank was thus made to appear as a fugitive, although he had already been in the army for many years. Through an administrative blunder, to use no harsher term, one Jew has been unfairly disgraced, and another compelled to undergo hardships in Central Asia.

The Municipal Council of Kiew has decided to erect a statue to the Cossack Hetmann, Bogdan Chelminicki. This Chief was one of the greatest monsters the world has ever produced In the year 1648 he rebelled against the Polish Crown, overran Poland at the head of his horde of Cossacks, and treated the Jews so tyrannically, barbarously, and inhumanely that the events of that period form one of the saddest chapters in the history of Israel's martyrdom. Men were put on the rack and killed, women and girls were violated, infants were speared, and the houses of Jews were plundered and afterwards burned. No less than 30,000 Jews were murdered by the Cossacks, and many others died by their own hands rather than submit to Chelminicki's fearful ill-treatment. The Polish nobility fared no better at the hands of this tyrant. History has condemned him and mentions his name with contempt, whilst the Zemstwo at Kiew now shows him honour.

In the Museum at Treviso (Italy), there has been deposited a memorial stone from Phœnicia, which Signor Pietro Dona brought with him from Carthage in Tunis, and presented to that museum. The stone, which was apparently dedicated to a Phœnician deity, is somewhat damaged on the top; some of the letters are almost obliterated, others barely readable. Still it is easy by means of the legible words and letters to decipher the inscription which is as follows:

(לר) בתן לת נת פנגר (גול)
(ו) לאדן לבעלחמן
(א) יש נדרא לכת ב (ת)
(ע) בראשמן בן יע

"Heræ-Nostræ Tanithi Faciei Baali.
Dominoque Baali-Hamoni (votum.)
Quod vovit Labith Filia.
Abd-Eshmuni Filii Jaäzor."

The translation of this inscription reads: "Our Goddess Tanath, the face of Baal, and her Lord Baal Hamon, which Labath, the daughter of Abdashman, the son of Jazor, dedicated."

THE JEWS IN RUSSIA.

According to the *Woschod*, the Ministerial order for the dismissal of Jewish clerks who are employed in the offices of Juges d'Instruction, applies also to those serving with notaries. The latter have been greatly disconcerted by the order, which deprives them of the assistance of a large number of highly competent employés. The notaries have appealed for the withdrawal of the order, but hitherto without effect.

Some weeks ago at an early hour of the morning two peasants entered the wine shop kept by a widowed Jewess at Morscha (in the Government of Mohilew) and were served with brandy. They then asked for beer, the widow descended into the cellar for the purpose of fetching the beer, and on her return upstairs she was murdered by the two men. The assassins then helped themselves to all the money and other valuables on which they could lay their hands. It so happened that there were in the house two children of the murdered woman; the younger slept, the elder saw everything that transpired, but kept quiet from fear. It was not till the murderers had left that the child ran into the street and called for help; in the meantime, however, the two men escaped and no clue to their identity has yet been discovered.

In the month of July last year a disastrous conflagration occurred at Horodenka. Up to the present time barely one half of the ruined houses have been rebuilt. When the news reached the town of the munificent help which Baron de Hirsch of Paris had rendered to the burnt-out inhabitants of Stry, an appeal for assistance was addressed to the philanthropist from Horodenka. The appeal has met with a satisfactory response, Baron de Hirsch having sent 10,000 florins to the head of the town.

An inmate of the Jewish Asylum at Lublin has died at the age of 111 years.

THE JEWS IN ROUMANIA.

A discussion took place recently in the Roumanian Senate on an interpellation by one of its members, M. Gherghel, with regard to the decrease of the Christian and the increase of the Jewish population in Upper Moldavia. M. Gherghel launched his diatribes against the Jews in general, but particularly against those who live in Moldavia and he maintained that wherever the Jews set foot the Roumanians disappeared. For this state of affairs he made the Board of Health responsible which should intervene to protect the Roumanians; but it appears that the medical men to whom M. Gherghel referred are Jews. A striking example mentioned by the speaker was that of Dr. Kremmer. The inhabitants of Dorohoi agitated for the appointment of a Roumanian doctor, but the Board of Health, at the instigation of the Jews, replied that there were no funds available for this purpose. Three weeks later Dr. Kemmer was appointed Medical Officer for Dorohoi, although he is a Jew and is not naturalised. M. Gherghel asked the Minister for Public Worship whether he was aware that in the Jewish code of laws there was a clause which commanded Jews to kill Christians. Why then, he asked, should the care of Roumanians be entrusted to Jewish doctors? He concluded, after further attacks on the Jews, by asking the Government to order an inquiry, and then to call together the legislative bodies in order that they might adopt such measures as the inquiry might show were necessary. This incident shows to what extremes Roumanian politicians will go in their hostility to the Jews.

On the 22nd July, about one hundred voluntary Jewish exiles from Roumania, men, women, and children, passed through Cracow. The greater number of the families are in well-to-do circumstances, and they hope to be able to gain a living through their own exertions. They look forward to finding in America happier homes than those which they have left behind in their native country.

NEW WEST END SYNAGOGUE.—The Rev. I. Simon, Minister of the South Manchester Synagogue, who is a candidate for the vacant office of Minister of the West Griqualand (Kimberley) Congregation, conducted the services on Sabbath last at the New West End Synagogue and delivered a sermon. Taking his text from Isaiah xlii., the preacher dwelt on the importance of the fasts instituted in memory of the sorrows of the Jewish nation.

MR. GLADSTONE AND GENESIS.—Mr. Gladstone has published in the *Nineteenth Century* for August, a note from Professor Dana, who states that he agrees in all essential points with Mr. Gladstone and believes that the first chapters of Genesis and Science are in accord. The ex-Premier's communication to the *Nineteenth Century* was called forth by an observation of Professor Huxley on Mr. Gladstone's neglect duly to consult the works of Professor Dana on this subject.

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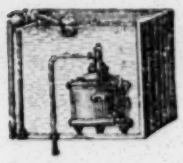

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We announce the appointment of Mr. Abraham Hoffnung as Chargé d'Affaires at the Court of St. James's for the King of the Sandwich Islands. That monarch is not among the most powerful with whom Great Britain has alliances, but he is a popular and sagacious ruler, much esteemed among his own people, as well as in England and the colonies. The remarkable fact about the appointment is that it is said to be the first promotion of a Jew to the exercise of diplomatic functions in Great Britain. Consular offices in this country have often been filled by Israelites. The Consulate of Austria is almost hereditary in the great house of Rothschild whom Metternich first advanced to baronial rank, and Mr. Alfred de Rothschild has succeeded his uncle as Consul-General for Austria-Hungary. Mr. J. L. Hart and the late Colonel Ellis have, we believe, exercised consular functions Mr. H. Goldberg, of Cardiff and Swansea, is Consul for the Sandwich Islands, and Mr. Otto Jaffé is German Vice Consul at Belfast. The Agents-General for the Colonies discharge duties analogous to those of Ambassadors, and the respected representative of New South Wales is often seen among us. But for Jews of diplomatic rank, properly so called, we have to look abroad. The name of the Italian Senator, Signor Isaac Artom, will at once occur to the minds of our readers. He will be remembered as having held the highest position in the diplomatic service yet attained by a Jew, viz. that of Minister Plenipotentiary and Envoy Extraordinary he having acted in that capacity at the Court of Copenhagen. Italy can also boast of several other Jewish diplomatists, one of them, Baron Edoardo Franchetti being at present attaché at Madrid, whither he was transferred a few months ago from the Hague. Even Conservative Germany has now admitted a Jew into its diplomatic service. This gentleman, Dr. Wilhelm Cahn, formerly an attaché at the Prussian Ministry for Foreign Affairs, was early in the present year promoted to the grade of Imperial Councillor of Legation, and was at one time employed at the Bavarian Legation in Paris.

Rightly or wrongly Prince Bismarck is not generally regarded as being too friendly disposed to the Jews. The severe blow he has dealt at the agitation which had been raised against the Shechita by the German Society for the Prevention of Cruelty to Animals will, therefore, be as welcome, as it was perhaps unexpected. In spite of the rebuke dealt to this Society by the Petition Committee of the Reichstag in their report, the Committee nevertheless determined by a very large majority to submit the petition to Parliament. A counter agitation was therefore set on foot by the Jews, but while the Rabbis were deliberating on the wording of the petition which they should send to the Reichstag, another Rabbi, District Rabbi Bamberger of Kissingen, took the bull by the horns, and directly approached the Imperial Chancellor who was then on a visit to his favourite watering place. The result has been everything that the Jewish Community could desire. Prince Bismarck has given an assurance that on no account will the Government sanction any measure which is antagonistic to the statutes of the Jewish faith. With this powerful re-inforcement the task of the genuine defenders of religious liberty in the Reichstag should be easy.

Our St. Petersburg Correspondent, in the letter we published last week called attention to the discreditable means by which many Jews in Russia are made to appear as deserters from military service. It is of course not to be denied that Jews do evade this obligation, but the number of such deserters is made to appear larger on paper than is really the case. The following instance will suffice as an illustration of this fact. A Jewish chemist, named Frank, a native of Mariapol, was residing at Rostow, where he was incorporated into a regiment of militia and served his time in the ranks. After the completion of his term of service, he proceeded to Moscow. Whilst there he received orders to report himself at Mariapol, in order to enter on military duties. Against this order he appealed, and numerous letters were exchanged. Whilst this correspondence was being carried on, another Jew was designated for service and sent to Central Asia, in place of Frank, who was posted up as a deserter. Frank was thus made to appear as a fugitive, although he had already been in the army for many years. Through an administrative blunder, to use no harsher term, one Jew has been unfairly disgraced, and another compelled to undergo hardships in Central Asia.

The Municipal Council of Kiew has decided to erect a statue to the Cossack Hetmann, Bogdan Chelminicki. This Chief was one of the greatest monsters the world has ever produced In the year 1648 he rebelled against the Polish Crown, overran Poland at the head of his horde of Cossacks, and treated the Jews so tyrannically, barbarously, and inhumanely that the events of that period form one of the saddest chapters in the history of Israel's martyrdom. Men were put on the rack and killed, women and girls were violated, infants were speared, and the houses of Jews were plundered and afterwards burned. No less than 30,000 Jews were murdered by the Cossacks, and many others died by their own hands rather than submit to Chelminicki's fearful ill-treatment. The Polish nobility fared no better at the hands of this tyrant. History has condemned him and mentions his name with contempt, whilst the Zemstwo at Kiew now shows him honour.

In the Museum at Treviso (Italy), there has been deposited a memorial stone from Phœnicia, which Signor Pietro Dona brought with him from Carthage in Tunis, and presented to that museum. The stone, which was apparently dedicated to a Phœnician deity, is somewhat damaged on the top; some of the letters are almost obliterated, others barely readable. Still it is easy by means of the legible words and letters to decipher the inscription which is as follows:

(לר) בתן לת נת פנגר (עול)
(ו) לאדן לבעלהמן (ן)
(א) ש נדרא לכבת ב (ת)
(ע) בראשמן בן יע

"Heræ-Nostræ Tanithi Faciei Baali.
Dominoque Baali-Hamoni (votum.)
Quod vovit Labith Filia.
Abd-Eshmuni Filii Jaazor."

The translation of this inscription reads: "Our Goddess Tanath, the face of Baal, and her Lord Baal Hamon, which Labath, the daughter of Abdashman, the son of Jazor, dedicated."

THE JEWS IN RUSSIA.

According to the *Woschod*, the Ministerial order for the dismissal of Jewish clerks who are employed in the offices of Juges d'Instruction, applies also to those serving with notaries. The latter have been greatly disconcerted by the order, which deprives them of the assistance of a large number of highly competent employés. The notaries have appealed for the withdrawal of the order, but hitherto without effect.

Some weeks ago at an early hour of the morning two peasants entered the wine shop kept by a widowed Jewess at Morscha (in the Government of Mohilew) and were served with brandy. They then asked for beer, the widow descended into the cellar for the purpose of fetching the beer, and on her return upstairs she was murdered by the two men. The assassins then helped themselves to all the money and other valuables on which they could lay their hands. It so happened that there were in the house two children of the murdered woman; the younger slept, the elder saw everything that transpired, but kept quiet from fear. It was not till the murderers had left that the child ran into the street and called for help; in the meantime, however, the two men escaped and no clue to their identity has yet been discovered.

In the month of July last year a disastrous conflagration occurred at Horodenka. Up to the present time barely one half of the ruined houses have been rebuilt. When the news reached the town of the munificent help which Baron de Hirsch of Paris had rendered to the burnt-out inhabitants of Stry, an appeal for assistance was addressed to the philanthropist from Horodenka. The appeal has met with a satisfactory response, Baron de Hirsch having sent 10,000 florins to the head of the town.

An inmate of the Jewish Asylum at Lublin has died at the age of 111 years.

THE JEWS IN ROUMANIA.

A discussion took place recently in the Roumanian Senate on an interpellation by one of its members, M. Gherghel, with regard to the decrease of the Christian and the increase of the Jewish population in Upper Moldavia. M. Gherghel launched his diatribes against the Jews in general, but particularly against those who live in Moldavia and he maintained that wherever the Jews set foot the Roumanians disappeared. For this state of affairs he made the Board of Health responsible which should intervene to protect the Roumanians; but it appears that the medical men to whom M. Gherghel referred are Jews. A striking example mentioned by the speaker was that of Dr. Kremmer. The inhabitants of Dorohoi agitated for the appointment of a Roumanian doctor, but the Board of Health, at the instigation of the Jews, replied that there were no funds available for this purpose. Three weeks later Dr. Kemmer was appointed Medical Officer for Dorohoi, although he is a Jew and is not naturalised. M. Gherghel asked the Minister for Public Worship whether he was aware that in the Jewish code of laws there was a clause which commanded Jews to kill Christians. Why then, he asked, should the care of Roumanians be entrusted to Jewish doctors? He concluded, after further attacks on the Jews, by asking the Government to order an inquiry, and then to call together the legislative bodies in order that they might adopt such measures as the inquiry might show were necessary. This incident shows to what extremes Roumanian politicians will go in their hostility to the Jews.

On the 22nd July, about one hundred voluntary Jewish exiles from Roumania, men, women, and children, passed through Cracow. The greater number of the families are in well-to-do circumstances, and they hope to be able to gain a living through their own exertions. They look forward to finding in America happier homes than those which they have left behind in their native country.

NEW WEST END SYNAGOGUE.—The Rev. I. Simon, Minister of the South Manchester Synagogue, who is a candidate for the vacant office of Minister of the West Griqualand (Kimberley) Congregation, conducted the services on Sabbath last at the New West End Synagogue and delivered a sermon. Taking his text from Isaiah xlii., the preacher dwelt on the importance of the fasts instituted in memory of the sorrows of the Jewish nation.

MR. GLADSTONE AND GENESIS.—Mr. Gladstone has published in the *Nineteenth Century* for August, a note from Professor Dana, who states that he agrees in all essential points with Mr. Gladstone and believes that the first chapters of Genesis and Science are in accord. The ex-Premier's communication to the *Nineteenth Century* was called forth by an observation of Professor Huxley on Mr. Gladstone's neglect duly to consult the works of Professor Dana on this subject.

CORRESPONDENCE.

ANGLO-JEWISH ASSOCIATION.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—"Save me from my friends!" might well be the exclamation of the Anglo-Jewish Association, as a corporate body, after a perusal of the Secretary's letter which was published in your last issue. My inquiry for information regarding the employment of the new Education Fund is met with the answer, that it "is intended to be applied to the education of Jewish children in Eastern countries." It was certainly not for the sake of eliciting from the governing body of the Society information in the shape of a truism, that I ventured to trespass on your space about three weeks ago. But this is not the point which I now wish to argue, or to which I alluded in the opening lines of this letter.

The Association is unable to meet its liabilities, so the Rev. A. Löwy tells us, these liabilities being, I presume, chiefly grants to Eastern Schools. And yet, while possessing a considerable portion of a fund, which "is intended to be applied to the education of Jewish children in Eastern countries," and which should, therefore, be available for meeting a portion, if not the whole, of the existing liabilities, the Council, it appears from Mr. Löwy's letter, have resolved that "before this fund can be touched, the minimum sum of £10,000 must be secured by subscription." I have carefully looked over your report of the proceedings at the last meeting of the Council, when the subject of the employment of the Education Fund, owing no doubt to the publication of my letter, was brought on the *tapis*. But I find no such resolution there recorded as that which I have just quoted. The resolutions of the Council, as given in your report, were: (1) that the fund should be separated from the ordinary funds of the Association and be kept as a separate account (this is a mere question of bookkeeping), and (2) that no portion thereof should be employed without a special order of the Council. This is quite a different thing to hanging up the fund until it reaches £10,000. Still, assuming for a moment that such a resolution was passed, as worded by Mr. Löwy, are not the Council acting in an impolitic manner? The community, like myself, will doubtless fail to see the advantage or the necessity of allowing a large sum of money, or even the interest arising from its investment, to lie idle for several years, when funds are urgently needed.

The sum of £6,000, according to the Annual Report, has already been subscribed, but as this sum was made up from big amounts (a fourth of the £6,000 was contributed by three munificent donors alone), I am not exaggerating when I say that three to four years, at least, must elapse before £4,000 more can be raised by means of comparatively small sums. Will it not be false economy for the Council to starve the Association during all these years? And supposing that the £10,000 should not be raised? What will then happen? Will the money be returned to the subscribers, as was the case the other day with the subscriptions to the Manchester Ship Canal, which required five millions to be subscribed in order to be enabled to commence operations, whereas only three millions were forthcoming? The two positions would be identical in every respect. On the other hand, if the money were kept, the Council would be obliged to do after some years what it ought to do now—spend what it has.

I would, therefore, appeal to the Council to rescind their unbusiness-like resolution to hoard up their new Education Fund till it reaches £10,000 if they have so determined. Let them use it as it is required, and if they still find themselves short, let them, as I originally suggested, seek to cover their annual deficits by means of dinners or balls.

Yours obediently, A Subscriber.

3rd August, 1886.

[TRANSLATION].

ROUMANIAN JEWS IN CYPRUS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—We appeal to your powerful sympathy in regard to a matter that has cost us much anguish of mind during recent times.

The persecution of our brethren in various countries, but especially in Roumania, has compelled many Jewish families to leave their comfortable homes and to seek their bread wherever they could find it. Towards the end of last winter a certain Michael Friedland (whom we know to our sorrow on account of his proceedings in connection with the settlement of Jews at Cyprus in the year 5643) proceeded to Roumania ostensibly with the object of alleviating the misery of the Jews, but in reality once again to entrap Jewish souls into his snares. Through the alluring hopes he held out, he induced thirty Jewish families of Niamtz to hand him 500 francs for each family, promising that in return he would settle them on fruitful land, ploughed and sown, the purchase money of which they could pay by easy instalments in the course of fifteen years. He further promised that houses would be built for them by the Committee appointed for that purpose by philanthropists in Great Britain. In order to pay the sum asked for by Friedland and their travelling expenses to Cyprus, the Jewish families sold everything they possessed.

On their arrival in Cyprus they were conducted to a waste and desolate tract of land, on which the foot of man had perhaps never before trodden, and which had been granted by the Government as a free gift. Friedland, however, urged the settlers to cultivate the ground, and he advised them to look for help in London from the Committee that professes to save souls but not bodies. These unfortunate people had to bear many burdens and hardships, until their fortitude gave way altogether. They and all their belongings, no longer being able to stay on this desolate soil, returned to Limasol, where they were obliged to sell their bedding, and where they hurriedly put up dwellings which would shelter them for a few months. The robust found some employment for trifling wages on the stone roads which were being constructed by the Government; but the aged, the sick, the women and the children, were compelled to beg for help from the wealthy non-Jewish residents (for Jews do not dwell on the island).

The Government works were soon completed, and as the labourers' strength had broken down, one hundred and seventy-five Jewish souls suffered the pangs of hunger. They were in imminent danger of dying from want, and of the no less dreadful calamity of falling into the hands of the Conversionists, who would willingly have given them relief had they consented to embrace the Christian religion. But they remained steadfast to their faith, and as no help was to be hoped from within, the poor settlers determined to communicate their misfortunes to the outer world. They, therefore, deputed two of their number to proceed to Jerusalem, in order to make their troubles known to the Society Ezrath Nidachim, and to appeal for aid. The delegates, who arrived here in a destitute condition, drew a sad picture of the wretched lot of the families whom they represented, and as their statements were confirmed by documentary evidence, our hearts were melted and we determined to exert ourselves and hasten to the assistance of these unhappy creatures. For though the condition of the Jerusalem poor is abject in the extreme, and though the claims on our society are very numerous, we cannot stand idly by whilst the blood of our brethren is flowing like water in the island of Cyprus. We hope to assist them either by sending them back to their native country, or to give an opportunity to some of their families to settle in certain Jewish congregations in Turkey. We will send one of our coreligionists to Cyprus, in order to facilitate the object we have in view.

We now entreat you to give this important question your powerful help; sustain us with all your might so that we may rescue one hundred and seventy-five persons from utter destruction, a task that will involve great expense. We implore you to arouse the hearts of our English philanthropists so as to bring salvation to the afflicted, for every moment's delay increases the distress and the two-fold danger by which they are menaced.

Yours obediently,

The Heads of the Society Ezrath NeJachim,

Solomon Salmen, President.

S. Raphael.

P. Cohen.

Samuel Baruch ben Solomon.

Jerusalem, 12th Tamuz, 5646—15th July, 1886.

THE JEWISH BUTCHERS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Were it not that the Shechita question is of vast importance to the Jewish public, I should not have thought it necessary to reply to your correspondent, "An old established butcher," who in his anxiety to prove that my suggestion to reduce the Poll-tax by 3d. or 6d. would have no appreciable effect, states that the high tariff on killing kosher animals precludes them (the carcase butchers) from putting an unlimited supply in the market," whereby he clearly shows that my suggestion, if not dealing effectively with the matter, is at all events a step in the right direction. In support of my view I might add that a cursory glance at our balance sheet will convince anyone that we cannot at present go beyond the reduction I named. What is the difference which exists between supplier and consumer, and how it is to be remedied, are points well worthy of consideration and discussion. It is a sad reflection (to which the Board cannot be blind,) that although the number of animals killed kosher does not decrease, yet the more wealthy families—those who are well aware that the scrutiny the carcase undergoes insures a more wholesome article of food—are steadily abandoning the practice of consuming kosher meat while some of the poorer families, those who are most eager scrupulously to observe this law, are prevented from doing so by the high prices set upon kosher meat by the retailer.

Yours obediently, Lewis Levy.

THE NORTH LONDON RELIGION CLASSES.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I have read "G. L.'s" letter in your issue of July 30th, suggesting the teaching of Hebrew in the same place. Perhaps he is not aware that much more time would be required, as in most cases Hebrew has to be taught individually, which I have experienced for a number of years while classes were held in my school every Sunday and Wednesday.

I, however, am now having large rooms erected at 39, Mildmay Park (opposite my present residence), which I have offered for the use of the Spanish and Portuguese Temporary Synagogue, and will also with pleasure place the same at the disposal of the members of the Dalston Synagogue for the purpose of Hebrew instruction.

I nevertheless assure "G. L." that Hebrew to most children is like any foreign language, which the majority of them never master unless spoken at home. Though satisfactory examinations are held occasionally, he will not find 10 per cent. who are even able to read a strange page of Hebrew properly. I would therefore suggest that classes be held a couple of hours every evening to teach thorough reading and translation of the entire Bible, for which purpose I shall only be too happy to volunteer my services.

Yours obediently, A. Goldsmith.

36, Mildmay Park, N.; August 4th, 1886.

THE CONVERSIONISTS IN EDINBURGH.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Permit me to insert a few words in your valuable paper, concerning a disgraceful affair, which took place at Edinburgh last week.

A very intelligent and respectable young man of the Jewish persuasion, a native of Austria, arrived at Edinburgh from Alexandria on Sunday, the 25th July, bearing with him letters of recommendation from his last employer, a Scottish seed merchant in Alexandria. He, of course, delivered the letters, and was favourably received. Unfortunately he found himself in the hands of an expert missionary, who told him that "the Jew has no right whatever to obtain any employment unless he be converted; they would then send him to the University here or in London to the Bethnal Green Conversion Institution."

The young man who was in great distress had to submit to the proposition; he was taken to Church and the expert curate, in his afternoon sermon made reference to the entrapped Jew, and greatly rejoiced at this unexpected success.

The following Sunday was the day decided for the conversion of the young Jew, instead of finding him the employment he sought. But the missionary was very much disappointed to hear of the non-arrival of the neophyte at the appointed hour. It appears that the young man had enquired for Jews, and fortunately he was brought to me. I have thus been enabled to baffle the missionary's efforts. I kept the stranger for a few days, and have since sent him off to London.

Hoping those who have received my recommendation, and some other of our coreligionists will kindly interest themselves in this matter, in finding him some employment,

Yours obediently, J. Fürst.

1st Ab, 5646.

Received: For Jewish Board of Guardians, from Mrs. I. Lowthime, in memory of her husband, £1 1s.

For Penny Dinners, collected by Mrs. Mordecai, £1.

OUR AMERICAN LETTER.

[FROM OUR CORRESPONDENT.]

NEW YORK, 23RD JULY, 1886.

In the midst of the summer season, when New York's Jewish population reeks fresh air by lake or seaside, or in the mountains, if the luxury of an outing can be afforded, or stays at home listlessly in the heat, if it cannot be, communal news is very scant. In the rustling of trees or in the thump of the waves on rock or sand, we lose the sounds of the past winter, and hear only confused and faint echoes of such events as the Pittsburg Conference, the Ministers' Convention, Dr. Thisman's sensation, and Dr. Thatman's peculiar views; though Conference and Convention, sensation and peculiar views excited attention enough at the time. We have had, it cannot be denied, a rude awakening through that Pittsburg Conference and the *Jewish Reformer*. Both showed Judaism, or what the attending ministers of the former and editors of the latter called Judaism, to be such a puzzle that one's creed was truly one of those things which "no fellow could understand." Hence people who thought they were Jews had to ask if they were, and if not, and since when they were not Jews, and on whose authority they were or were they not Jews. Doctors differed, and none could decide! The Rev. Mr. Morais, whose valiant fight for orthodox Judaism makes him its champion, proposes to reform the present situation by establishing a seminary in which ministers shall be trained to guard the platform of Moses and the Sages, and not take such timber as pleases or suits them and make a platform of their own. The Rev. Dr. Wise, who is the champion of Reformed Judaism, and who in his paper and in his pulpit promotes it, comes out with the statement that he is orthodox. A young Western minister wants a Sunday Sabbath; a very prominent minister "inquires" after Unitarianism. Yet it is all Judaism, I do assure you. The following cutting from the *New York Herald* perhaps best shows the present situation.

The organization of the new Hebrew Seminary is steadily progressing, enough funds having been collected to ensure its establishment, but its trustees intend to materially increase the amount before opening the institution. Several students have applied already for admission, both foreigners and Americans. The name of a certain eminent rabbi, now in Europe and of acknowledged erudition, has been mentioned in connection with the governorship, though it is possible that a minister nearer home will be appointed, many gentlemen preferring one accustomed to the peculiarities of American Judaism. The suggestions adopted at a recent conference of ministers concerning the internal management of the college were presented at the meeting of trustees last Sunday at Long Branch. The movement is taking a strong hold, congregations of various shades of doxy joining in what all conceive to be their duty—the rescue of Judaism from the reproach that their destroyers are in their midst. The recent enquiries of a prominent rabbi of the more advanced reform school of Judaism in the direction of Unitarianism (Rabbi Sonneschein) have created a painful impression among the better class of Hebrews, and it has been deepened by his congregation at a special meeting, between two and three weeks ago, resolving to retain him, as his term of office ends next October. This has happened with the pertinent questions of Professor Adler still fresh in Jewish minds, "Why do not the reformers labour to bring about a fusion between themselves and Unitarians? What possible reason is there why this step should not be taken—why this logical outcome of the principles of reformed Judaism should not be clearly stated? The old lines of separation must be stricken out." There is, however, a too deep seated Jewish sentiment to permit Judaism to merge into any other faith, and its tendency in its present transitory condition, pointing as it does to the practical wiping out of the lines of separation, has roused thinkers to the fact that the next generation, even more than this one, will need ministers of the right brand if any Judaism is to be preserved. Hence this movement to establish a conservative Jewish college progresses. Its need was demonstrated by the convention of reformed rabbis adopting at Pittsburg a platform of Judaism which lacked so many planks of the platform of Moses that the mass of Hebrews here and abroad ridiculed it and left it to be cared for by the rationalistic *tohu wabohu* from which it was evolved.

The Pittsburg platform was indorsed by the acting head of the Cincinnati Jewish College, which fact increased the distrust of that institution. The Board of Governors has disowned any responsibility for his indorsement, in reply to the question raised, but still retains that rabbi as the principal of their institution. The result of the ideas of such a teacher of Judaism is that the Jewish community is constantly startled by new or dangerous departures of the young ministers who were educated at that seminary.

Otherwise congregational matters are quiet, except that there are new synagogues being built, four at least, all orthodox. Three are of the German or Polish minhag, and one is Portuguese; all are to be finished by the New Year.

Our Jewish papers have lost three of their number, the *Record* of Philadelphia, the death of which every other paper lamented, for it was a most creditable production; the *Reformer*, at whose demise there was much rejoicing, for it was so radical that it was said of its editors:—

"They danced upon tohu wabohu,
They proved that we never could know who
Was, or who is, who ever will be
In Scripture, which they showed was all pot-pourri."

And the other was the *Advocate*, discontinued through the death of the editor, the late Rev. R. D. C. Lewin.

In charity matters we are not very vigorous. We shall have a grand fair in the coming winter for the benefit of the Montefiore Home for Chronic Invalids, an institution founded in the year the late philanthropist entered on his hundredth year and which has made wondrous advance in the hearts of the community here. Its rapid growth is a testimony of American go-aheadedness; for it was hardly born before it was receiving inmates in a frame-building; since then it has bought a splendid piece of property, and will at once build. Those who know the princely edifices we erect here in the holy cause of charity, know what "we are going to build" means when it is said by a board of directors. It will be an ornament to humanity and a worthy monument to Sir Moses Montefiore.

Excursions for poor children are now taking place, and they constitute a real boon to them; for the sail on the bay is such a contrast to the atmosphere of the streets and the tenements of their quarter, that many a mother and baby are benefited.

The Union of American Hebrew Congregations has just graduated three young ministers; they have already found positions. It is hoped they will not be influenced by the "peculiar views" of some of their teachers.

BRADFORD.—On Sunday, July 25th, the prizes in connection with the Religion School of the Bradford congregation were distributed by Mrs. Strauss, a former pupil of the school, who addressed to the children a few valuable words. The prize winners were Arthur Gottheil, for passing with honours in Postbiblical History of the Jews, Religion and Hebrew; Helen Reinherz for the same subjects and for excellent classwork; Leoni Reinherz gained a Certificate for Post Biblical History, and Samuel Solomons one for Hebrew. A vote of thanks was passed to the Rev. Dr. Strauss on the motion of the Chairman, Mr. Bielefeld.

BIRMINGHAM.—At a recent examination Master Lionel Marks of 93, Balsall Heath Road, gained a King Edward Major Scholarship of £24, also a Foundation Scholarship for drawing in the Municipal School of Art.

THE JEWS IN ITALY.

[FROM OUR CORRESPONDENT.]

TURIN, JULY 25TH, 1886.

In commencing the present letter, I venture to deviate somewhat from my usual practice of communicating to your readers purely Jewish news. Knowing, however, how much prominence is given by your journal to the situation of the Jews in Morocco, it is, I think by no means out of place to announce the elevation of Signor Scovazzo, hitherto Consul-General, to the position of Minister Plenipotentiary and Envoy Extraordinary of the King of Italy to the Sultan of Morocco, and at the same time his promotion to the grade of Grand Officer of the Crown of Italy, in recognition of his important services to this Kingdom. The honours bestowed on so talented and warm-hearted a man as Signor Scovazzo, a veritable *Chasid*, cannot but give satisfaction to every Jew, for all of us who follow the course of events in Morocco are aware how eager his Excellency is to defend and comfort our unfortunate coreligionists in that barbarous country, on the too frequent occurrence of persecutions of which they are the victims. The *Gazetta Piemontese* mentions in a letter from Tangier that Signor Scovazzo had a narrow escape lately from being assassinated by a fanatical Moor, and that the Jews organised special services in order to thank the good God of Israel for having saved the life of their champion.

Owing to serious internal dissensions, the Government have decreed the dissolution of the Administration of a Jewish society at Leghorn, whose object it is to grant a dowry every year to a poor girl belonging to the important congregation in that city. This proceeding is the more to be regretted, since, unfortunately, Italy is not France or England where these philanthropic institutions abound. We cannot afford to lose such societies, which are but few in number, and which the modern rich world is not inclined to multiply. This sad event has caused a great sensation, both in Leghorn itself, and in the other Jewish congregations throughout the country, for after the congregation in Rome, that in Leghorn is the most important in Italy.

All our journals, and particularly the clerical section of the press, have reproduced in their columns, with comments, the statistics of the Jewish population throughout the world, which have lately been published by M. Prague, of the *Archives Israélites* in Paris. The comments of the *Unità Cattolica*, the principal organ of Jesuitism, are particularly curious, but I need not give them still wider publicity. This journal, in a recent article full of malignant charges and tirades against the Jews, maintains that the expulsions of the Napoleons and the Orleans Princes from France, have been altogether the work of Jews. According to the *Unità Cattolica* the heads of the press, of the Government, of the police (because the Director of Public Safety, to whom it fell to execute the decrees of expulsion, happens to be a Jew, M. Isaïe Levaillant), and of the Freemasons in France, are all Jews. *Risum teneatis.*

The Jewish community at Mantua held high festival some few weeks ago. The Chief Rabbi Marco Mortara, its noble and beloved pastor, who enjoys general esteem on account of his eminent personal qualifications and his distinguished talents, has celebrated the fiftieth anniversary of his entry into the Rabbinate. The auspicious event was observed with great solemnity within the synagogue, and with considerable rejoicings out-side it, and from all parts of Italy the Chief Rabbi was overwhelmed with expressions of congratulation and of veneration. In commemoration of the anniversary, Chief Rabbi Mortara, whose fruitful and facile pen has already enriched Jewish literature with many important productions, has published another brochure, which is of considerable value, although the subject has already been partly treated by the celebrated Abbé Derossi, in his famous "Dictionary of illustrious Rabbis. The pamphlet is entitled: מוסדת חכמי אישלא. "Indice alfebetico dei Rabbini e scrittori Israelitici di cose Giudaiche in Italia con richiami bibliografici e note illustrative. Padova, 1886." The work consists of 72 pages only, which might well have been extended to 300 or 400, and it must have cost its venerable author more trouble and research than would appear from its small compass. It may with advantage be consulted by lovers of bibliography and biography. In his preface Chief Rabbi Mortara states that he considers his little work to be only the first selection from a vast compilation, in which there is ample material for a complete history of Jewish literature in Italy.

There has died at Siena a Jewish poet and member of the Municipal Council Signor Giuseppe Benporat (בן פרת). He was for a long time both head of the Jewish congregation and Vice-Mayor of the town. Signor Benporat wielded a classical Jewish pen, the fruits of which he devoted for the most part to the synagogue. He composed several Piyutim, which are still read on the high festivals in the synagogue of his native town, Pittigliano. Three of his rhymed fables in Hebrew were included in the מקוה ישראל, published by Costa at Leghorn in 1851. In addition to the pen he was also an adept with the brush. The town of Siena possesses a variety of his sketches.

THE EXPULSIONS FROM PRUSSIA.—A large number of Russo-Jewish butchers, cooks and kitchenmaids who formany years past have been in the habit of staying at Cranz during the bathing season in order to be of service to the Jewish visitors, have this year been expelled from the place. As a considerable number of the Jewish bathers are strictly orthodox, they have also been obliged to quit the town. Representations from an influential quarter were made to the Government to annul the order of expulsion, but they have remained without effect.—From Krotoschin an orphan Jewess, who has but just passed her 13th year, has been expelled as not possessing the right of residence in Prussia. The girl, on the death of her parents who came from Russian Poland, was adopted by a childless Jewish couple at Krotoschin, to whom she was greatly attached. The police suddenly disturbed the happiness of the family circle by the presentation of the order for expulsion, and in spite of all entreaties the hapless girl was conducted across the frontier where she was left to her fate.

MECKLENBURG.—The Mecklenburg Church Conference has shown itself to be an extremely intolerant body. It has passed a resolution thanking the Government of Mecklenburg-Strelitz for not having as yet appointed a Jew to the magistracy.

JEWISH CONVALESCENT HOME, SOUTH NORWOOD (founded in memory of Judith, Lady Montefiore).—Number of patients in the Home, week ending Friday, July 30th, 1886—men, 8; women, 11; children, 10.—Total 29.

METROPOLITAN FREE HOSPITAL, Kingsland Road.—City Offices, 163, Bishopsgate Street, Without, E.C.—The aggregate number of patients relieved during the week ending July 31, was medical 919; surgical, 729; total 1,648; of which 567 were new cases.

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Greek—F. G. Edgeworth, M.A.
French—Monsieur Esclangon, Professor at Bedford College, Examiner at the London University and the Admiralty.
German—Dr. Buchheim, Ph. D., Professor of German Literature at King's College.
Italian—N. Perini, F.R.A.S., Professor at King's College.
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Mr. Bamfylde, Professor at the Royal Academy of Music.
Mr. Hartvigson, Pianist to the Princess of Wales.
Mr. Silas.
Violin—Mr. Prosper Sainton, Professor Royal Academy of Music.
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CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month.	Day of Civil Month.		Portion.	Haphtorah.
Friday	Ab 5	Aug. 6	Sabbath commences 7.	דברים	Isaiah i. 1-27
Saturday	6	7	Sabbath terminates 8·26	Deut. i. 1 to iii. 22	
Sunday	7	8			
Monday	8	9			
Tuesday	9	10	צום תשעה באב	Deut. iv. 25-40	Jeremiah viii. 13 to ix. 23,
Wednesday	10	11			
Thursday	11	12			

Tuesday next, August 10, will be the Fast of Ab. The הפסקה on Monday evening, Aug. 9, will be at 8, and the Fast will terminate on Wednesday evening, August 11, at 8.19.

MEMORABILIA OF MEETING FOR THE WEEK.

THURSDAY, AUG. 12.
Jews' Hospital and Orphan Asylum, Meeting of the House Committee, at the Institution, West Norwood, 2·30.

The Jewish Chronicle.

LONDON: FRIDAY, AUGUST 6, 1886—5646.

THE NEW HONOURS.

The dignity of Knighthood bestowed upon Serjeant Simon and Mr. Philip Magnus introduces us to a new order of Jewish merit, one not unknown upon the Continent but hitherto not publicly represented here. It is the Israelite of the type of Lasker and Masari, not the owner of colossal wealth who is ennobled because his great possessions have already put him in front of the majority of mankind, nor the professional man who commands his title by the heavy artillery of such a leading practice as Jessel brought into action. Honour is here bestowed upon men whose admirable life and spotless character have endeared them to their fellow-citizens without impressing upon others that crushing and overpowering sense of superiority which ordinary mortals felt in the presence of that wondrous will and intellect of the late Master of the Rolls, or still experience in comparing their own possibilities of wealth with the actual achievements of the millionaires. Serjt. Simon has sat in Parliament since Dewsbury was first created a borough in 1868. He was the earliest representative in the House of Commons of that busy Yorkshire town, and is still as popular in the borough as he must always be in any constituency where genuine eloquence of a comprehensible sort, eloquence appealing to the feelings of plain men, men who love their families and prize the liberties which are the birthright of Englishmen, is appreciated. A steady supporter of Mr. Gladstone, who has now had the satisfaction of conveying to his loyal adherent the honour which the Queen has sanctioned, a personal friend of Mr. Bright, and of most others of the old guard of Liberalism, Serjt. Simon might have demanded more from his party, and it is understood that he was offered Knighthood some years ago when some other Treasurers of the Inns of Court (in whose ranks he was long since enrolled) received the accolade. But the precise measure of acknowledgment is not of great importance. It is agreeable to us all to see one who has toiled long and conscientiously in the public service receive a mark of approbation from those in whom the right to give it is vested, and who may be expected to use the right with more or less regard to impartial justice. Serjt. Simon's career need hardly be dwelt on here. His father was a West Indian proprietor and an early friend of the slaves. His mother was a Furtado, whose family had suffered in the fires of the Inquisition. Sir John Simon's earliest aspirations were towards the Jewish Ministry; but ultimately he adopted the forensic career, was the first Jew called to the Bar by the Middle Temple, became the leader of his sessions at Liverpool, and had a large junior practice in London, which he sacrificed to his Parliamentary duties. Usually named in the Commission of Assize, he sat on the Bench to assist the dispatch of circuit business before any Jew had been created a regular Judge. With Mr. Edwin James he defended Dr. Bernard when arraigned at the Central Criminal Court for complicity in the attempted assassination by Orsini of the Emperor Napoleon III.; and his arguments often prevailed in the various courts of Bankruptcy which existed before the Act of 1869. In Parliament one of his most important speeches was on a Bankruptcy Bill, his theory being that this mode of enabling debtors to escape their obligations is inexpedient and demoralizing—a view in favour of which there is but too much to be said. His appearance at the Jewish Working Men's Club and elsewhere in our own community has been received with that enthusiasm which his earnest sympathy with those who suffer, and his brilliant advocacy of the claims of humanity, naturally entailed. In the memorable words of a great master of language the honour which has now been conferred upon Serjeant Simon will be generally felt to be no more than a just tribute to his personal character, his professional position, and his long services to the State.

Sir Philip Magnus's elevation comes earlier in his career, and there must be few men, even conspicuously favoured by fortune, who achieve knighthood like him when little above the age of forty. After graduating from University College, Mr. Magnus entered the ministry of the Berkeley Street Congregation, where his impressive deportment and elocution, and the important matter of his pulpit addresses, will be remembered. At this time he was a most successful private tutor for the examinations of the University of London, and had other pupils, of whom perhaps Mr. Claude Montefiore and his brother, the late Leonard Montefiore, are best known to our readers. He took a warm interest in the government of his University, and has since been concerned in the debates on the Teaching University of London Scheme. When the City and Guilds of London Institute for technical teaching was formed, Mr. Magnus was selected as Director. He has by virtue partly of his office, but still more of his energy and ability, become the leading representative in this country of Technical Education. His work at home and abroad on the Royal Commission on Technical Instruction, as well as in the City and at South Kensington in connection with the Technical Institute, are understood to have procured from Her Majesty, through Lord Spencer, President of the Council, the well-earned distinction which the Queen has now bestowed. Sir Philip Magnus has, in all human probability, many years of usefulness before him, and his capacity to do good is undoubtedly augmented by the official stamp with which his merits have now been marked as current coin. He has made his own way, and the royal sign manual has approved it, and said that it is good. Doubtless Sir Philip has been fortunate in having taken up the cause of Technical Education at a moment when many combined efforts had at length raised it out of the general indifference to the rank of a leading question of the day. He has been still more fortunate in the ability which enabled him to make the labours of those who went before truly useful by adding to them substantial and crowning services of his own.

Baron Henry de Worms returns to the post of Secretary to the Board of Trade, which gains in importance by the promotion of Col. Stanley to the House of Peers, leaving on the Secretary the whole burden of the Parliamentary representation of the Department in the House of Commons. The prospect of a long ministerial career for Baron H. de Worms causes us to view with the less regret the dissolution of his connection, as President, with the Anglo-Jewish Association. A Minister is too weighted with responsibilities to make a good head to a voluntary association, and Baron H. de Worms seems likely to be for some time in office. Although his connection with the Anglo-Jewish Association itself is severed, it would be outrageous to suppose that because Baron de Worms cannot admit that he took a false public step, he thereby renounces all sympathy with the race from which he sprang or the religion which he professes and has long professed. The early political career of Baron de Worms was perhaps not a little assisted by the co-operation of those to whom his race and religion acted as an incentive to the prompt recognition of his great tact and talents, and we may still claim his continued success as our own and as proper subject for congratulation.

BARON HENRY DE WORMS, M.P.

Baron Henry de Worms, M.P., has received the appointment of Parliamentary Secretary to the Board of Trade, the post which he held in the last Conservative Government. The appointment is one which will not involve the vacation of the seat held by the Baron. As it is understood that Sir Frederick Stanley, the President of the Board of Trade, will be raised to the peerage, Baron Henry de Worms will represent the Department in the House of Commons. This he also did for a short time last year until the Duke of Richmond was succeeded as President of the Board by Mr. Edward Stanhope.

PRINCE BISMARCK AND THE SHECHITA QUESTION.

The *Jüdische Presse* of Berlin in its issue of the 29th ult. published the following special telegram:

Kissingen, 28th July.—Distict Rabbi Bamberger of this town, availing himself of the visit of the Prince Chancellor, approached him with a petition bearing on the Anti-Schechita Agitation of the Society for the Protection of Animals. This morning the Rabbi had the honour of being received by the Chief of the Imperial Chancellery, Privy Councillor Dr. Rottenburg. This official gave him most favourable assurances, and stated: The Prince has desired me to inform you that the Imperial Government will never give its assent to the wish of the Society for the Protection of Animals, which denotes an attack on the religious statutes of Judaism.

It is evident from the foregoing telegram that, even should a majority of the Reichstag support the petition against the Shechita and refer it to Prince Bismarck for consideration, his Highness will not act upon the resolution of Parliament.

Mr. Abraham Hoffnung.—The *London Gazette* of Tuesday contains the following notice: Foreign Office July 31st. Mr. Abraham Hoffnung this day presented to the Earl of Rosebery, Her Majesty's Principal Secretary of State for Foreign Affairs, his Letter of Credence as Chargé d'Affaires of his Majesty the King of Hawaii, and has been provisionally recognised in that capacity.

Sir Saul Samuel.—The Queen held an Investiture at Osborne on Monday, when Sir Saul Samuel, K.C.M.G., C.B., was introduced to Her Majesty's presence, and the Queen affixed the decoration of the Civil Division of the Third Class of the Order of the Bath.

Leeds.—Mr. M. Abrahams, B.A., has been unanimously elected Minister of the Leeds Old Hebrew Congregation. In addition to his ministerial work in London, Mr. Abrahams has for a long time back filled the post of Head Hebrew Master to the Stepney Jewish Schools. Mr. Abrahams, who was educated at Jews' and University Colleges, matriculated at the London University in 1879; and after passing the Intermediate Examination in Arts in 1880, finally graduated as a Bachelor of Arts in 1882. Mr. Abrahams has also gained Honours Certificates in English, Philosophy of the Mind and Logic, and Scripture both at the University of London and at University College. Mr. Abrahams is the youngest brother of the Rev. Dr. Joseph Abrahams, M.A., of Melbourne.

Munich.—Through the appointment of Dr. Pringsheim as Professor Extraordinary at the University of Muni becomes the first Jew who holds there a professorial chair.

THE NEW KNIGHTS.

We are gratified to announce that Her Majesty the Queen has been pleased to signify her intention of conferring the honour of knighthood on Mr. Serjeant Simon, M.P. for Dewsbury, and on Mr. Philip Magnus, B.A., B.Sc., Director and Secretary of the City and Guilds of London Institute for the Advancement of Technical Education.

SIR JOHN SIMON, M.P.

Sir John Simon, Serjeant-at-Law, M.P., was born at Montego Bay, Jamaica, on the 19th of December, 1818. He is the only son of the late Mr. Isaac Simon, of Mount Pisgah and Luss in the same island, a large landed proprietor, whose family had been settled in Jamaica since the reign of Charles II. His mother, Rebecca Orobio, daughter of J. Orobio Furtado, also of Jamaica, belonged to the Furtados, one of whose ancestors was the celebrated Don Balthazar Orobio, who was burnt at the stake at the period of the Spanish Inquisition. Mr. Isaac Simon was a pioneer in the work of the emancipation of the slaves, and especially devoted himself to their education. In this respect he was well supported by the well-known Rev. Thomas Burchell, his son's private tutor. At the age of 14 John Simon was sent to England, and was educated at Liverpool by the Rev. Mr. Stone. It had been suggested that he should enter at Cambridge; it was, however, arranged that he should study at University College, London. In 1841 he graduated as LL.B. at the London University. In the following year he was called to the Bar at the Middle Temple, being the second Jew thus admitted, Sir Francis Goldsmid, who was called at Lincoln's Inn nine years earlier, having been the first. In 1843 he married Rachel, daughter of the late Mr. S. K. Salaman, and sister of Mr. Charles Kensington Salaman, the well known composer. With his young wife he embarked for Jamaica, where he practised for a short time. But as the climate did not agree with Mrs. Simon, they returned to England in 1845. From that time he pursued the practice of his learned profession, joining at a later date the Northern Circuit, and living first in London and then in Liverpool. His personal popularity is shown by his having been elected by his barmess as Solicitor-General and Attorney-General of his circuit. He was often Commissioner of Assize, and sat on the Northern Circuit to assist the Judges, for instance the late Mr. Justice Hayes, in trying cases. In 1856 he had settled permanently in London, and among the cases in which he was retained as Second Counsel was that of the great State trial of Dr. Bernard for complicity in Orsini's attempt on the life of Napoleon III. His knowledge of nice points of law was here of great service, as also in the State trial of Mr. Truelove for a libel on the Emperor. In 1864 Mr. Simon was elevated to the degree of Serjeant at Law by Lord Chancellor Westbury, and in February 1868 he received a patent of precedence entitling him to rank among Queen's Counsel. Only two Serjeants had previously held the patents of precedence, viz., Serjeant Ballantine and the late Serjeant Parry.

In 1866 he canvassed Nottingham with the view of representing that borough in Parliament, but retired in favour of the late Lord Amberley, as he did not wish to stand in the way of the son of the man (Earl Russell) to whom the Jews in England owed so much. He was, however, returned, in November 1868, for the newly enfranchised Borough of Dewsbury, which he has represented ever since. As an Advanced Liberal he supported the Disestablishment of the Irish Church, the Irish Land Act, Mr. Forster's Elementary Education Act, and the Ballot Act. As a member of the Select Committees on the Bradlaugh Question, Mr. Serjeant Simon expressed views which were not only logical in themselves, but proved of considerable advantage in relieving the embarassment of his party. With transparent clearness and persuasion Serjeant Simon stated the Radical case, which was not quite the same as the official Liberal case. On the second Select Committee he carried a rider which enabled Mr. Bradlaugh to take his seat. He followed up his action on this question by introducing into the last Parliament a Bill to Amend the Oaths Act, but the Bill did not reach the Second Reading. The learned Serjeant however intends to reintroduce the Bill in the new House of Commons. On other Select Committees he has also performed useful services. In 1875, in a speech which made a great impression in the House, he moved and obtained a Select Committee to enquire into the trial of election petitions, in connection with which he carried an alteration in the Constitution of the tribunals by the appointment of two judges instead of one for the hearing of such petitions. An Act, in which this alteration was embodied, was passed in 1879. Among other useful services he acted on the Bills of Sale Relief Committee and carried several important amendments of the law on the subject, as also an amendment of the Poor Law by which married couples in workhouses are no longer separated under certain circumstances. On the working classes he conferred a great boon, which was recognised by his receiving many votes of thanks by obtaining an amendment of the Friendly Societies Act, whereby guardians of the Poor are prevented from taking possession of the moneys belonging to a person who is temporarily in a workhouse and deposited in the Friendly Society of which he is a member. By this means the wife and family are saved from being driven to the workhouse. The learned Serjeant materially assisted in altering the law which made breaches of contract on the part of workmen punishable, and he carried amendments in the Workshops and Factories Acts as regards the employment of children. His speeches in 1875 in opposition to the "Declaration of Paris" and on Lord Cairns's Bankruptcy Bill of 1879 have been republished. His voice has frequently been raised in Parliament on behalf of persecuted Jews in Servia, Roumania, Russia and Morocco, and many powerful letters from his pen have from time to time been published in the press.

Turning to his official connection with the Jewish community, it may be mentioned that Serjeant Simon assisted in the foundation of the West London Synagogue of British Jews, and is still a member of the Council of Founders. When only twenty-two years old he was appointed on a Committee, consisting of three members (his associates being the late Sir Francis Goldsmid and Mr. Moses Mocatta) to draw up a correspondence with Sir Moses Montefiore and the Board of Deputies on the subject of the Marriage Registration Act. In the internal debates of his congregation his influence has always been on the side of comprehensiveness and conciliation. The only other communal appointment he holds is that of a Vice-President of the Anglo-Jewish Association, (which he helped to found). In the welfare of the Jewish working classes at home, he displays the utmost sympathy and interest, and his appearances in their midst are hailed with the utmost enthusiasm. One of his most stirring addresses was the one he delivered in 1873 at the Jewish Working Men's Club and Institute on the condition of the class to which its members belong. Before his congregation sent delegates to the Board of Deputies, Serjeant Simon often acted as spokesman of the Board in Parliamentary matters.

By his marriage the Serjeant has had five sons (of whom three are living) and three daughters, the best known of the former being Mr. Oswald.

SIR PHILIP MAGNUS.

Sir Philip Magnus, B.A., B.Sc., eldest surviving son of Mr. Jacob Magnus, late of Chatham, was born in 1842. He was educated at University College School, at University College, London, and at the University of Berlin. He graduated in honours at the University of London, in 1863 in Arts, and in 1864 in Science. For some time he held the Professorship of Mechanics at the Catholic University College, Kensington; but much of his educational experience was obtained in examining and inspecting the mathematical and scientific work of secondary schools. In 1880 he was elected Organising Director and Secretary of the City and Guilds of London Institute for the Advancement of Technical Education, and in 1883 he was appointed Principal of the Finsbury Technical College to superintend the new scheme of instruction there introduced, which position he held till last year, when his services were needed at South Kensington. In 1881 he was nominated member of the Royal Commission on Technical Instruction, and has since been asked, in conjunction with Sir Bernhard Samuelson, Bart., M.P., to represent the Education Department of this country at the International Congress to be held next month at Bordeaux. Sir P. Magnus is the author of several papers on educational questions and of one or two well known scientific text books. He is Editor of the Educational Library, and Joint Editor of the London Science Series. Recently he has taken an active part in framing a scheme, which has been adopted by Convocation, for bringing the University of London into closer relationship with its affiliated teaching institutions. He is a member of the Mathematical Society and of the Physical Society; has also been for many years member of the Council and one of the Examiners of the College of Preceptors, and as Chairman of the Building Committee of that institution has had much to do with settling the plans of the new building in Bloomsbury Square, to be shortly opened. He is one of the Governors of the Harpur Trust, and on Tuesday, the 27th July, as we have already announced, he distributed the prizes to the pupils of the Bedford Modern School—one of the schools belonging to the Trust, and in his address he very fully referred to the changes he is desirous of seeing introduced into public school education. Mr. Magnus originally selected the Jewish Ministry as a profession, and studied with that object at Berlin; but even at that time he devoted much of his leisure to scientific and educational pursuits and in 1865 he forwarded from Berlin to a students' society at University College a paper embodying the results of careful inquiries on the subject of German Education, a part of which, dealing with University Education, was subsequently published in a London Magazine. For many years he has taken an active part in the religious and educational works of the community. He is member of the Council and presiding Warden of the Berkeley Street Synagogue, Vice-President of the Jews' Deaf and Dumb Home, member of the Council and of the Executive Committee of the Anglo-Jewish Association, member of the Council of Jews' College, and representative, in conjunction with Sir Julian Goldsmid, Bart., M.P., of the Berkeley Street Synagogue on the Board of Deputies. Sir P. Magnus has on more than one occasion, distributed prizes to the pupils of our schools, and his remarks on the importance of workshop instruction to the children of the poorer classes are already bearing fruit in the generous efforts of Mr. B. L. Cohen and Mr. Claude G. Montefiore to attach workshops to the Hospital at Norwood and the Westminster Free School respectively. In 1870 he married Katie, only daughter of Mr. E. Emanuel, J.P., of Southsea, by whom he has two sons and one daughter. Lady Magnus is known as the authoress of some brightly written articles on Jewish Worthies in Macmillan's and in other magazines, and of a short treatise on Post-Biblical History. Her new work on Jewish History is now passing through the Press.

Sir Philip Magnus is to read a paper at the meeting of the British Association which will be held in September at Birmingham.

JEWISH COLONIES IN PALESTINE.—It is stated that the legacy of $50,000 left by the late Samson Simpson, an American coreligionist, for improving the condition of Jews in the Holy Land, will probably be given to the colony of Safed Jews east of the Jordan, about twenty miles from Lake Tiberias in Goulan. The name, of the locality is "Rumsaniyeh," renamed by the colonists "Benei Yehuda." They are all Turkish subjects and are familiar with the agricultural needs of the country. This is the same colony whose appeal for assistance we inserted in our last issue.

THE GHETTO IN ROME.—The *Pall Mall Gazette* of Monday referring to the destruction of the Ghetto in Rome to which we have previously alluded, says: Another picturesque piece of antiquity is doomed; and the Jews' quarter at Rome will in a week or two's time be a thing of the past. From the sanitary point of view the demolition of the Ghetto is no doubt highly desirable; but the traveller seldom troubles himself about the health of the people whose streets he visits, and he will regret that he will see no more those picturesque ruins creeping up beside the ancient monuments leaning against the gate of Octavius, swarming with an active and industrious folk who lived, so to speak, on their doorsteps. All this is disappearing. The Jews had made themselves there a sort of second fatherland; their habits, their traditions had followed them there, and they were a little town to themselves. The present Government dispossesses them, and gives them wide streets, and Israel is again dispersed.

UNITED STATES.—A short time ago, the University of Alabama conferred upon the Rev. S. Hecht of Montgomery, Ala., the degree of Doctor of Divinity. The action of the University was generally commended, but a religious paper, the *Christian Advocate*, of Birmingham, Ala., denounces it, because Mr. Hecht is a Jewish minister, and it calls upon him to decline the degree.—The Rev. Maurice Eisenberg, minister of the Congregation Gates of Prayer, New Orleans, was one of the officiating ministers at the funeral of the late Rev. Dr. Gutheim, and delivered an eloquent address at the grave. Mr. Eisenberg was formerly minister of the synagogues at Canterbury and Leicester respectively.—The Rev. Henry Cohen has been elected for another year Minister of the Woodville (Miss) congregation. A vote of thanks, a copy of which was ordered to be engrossed and presented to Mr. Cohen, was passed to the reverend gentleman for the zeal manifested by him in behalf of his congregation during the past year.

MEXICO.—Preliminary surveys have begun on the railway which will connect Vento Hermosa, a point on the Mexican Central Railway with Zimapan, the iron mining centre. A noteworthy fact about this railway is that it is being built entirely with private means, no subvention being asked for or given by the Government. The proprietors are Messrs. C. Eisenmann and Lionel Samuel. The line is being built and will be managed by Mr. Samuel. He is the son of the Rev. Isaac Samuel, and has resided in Mexico for the last two years, after having journeyed through Africa, part of East India, the West Indies, and the United States.

COPENHAGEN.—The Rev. Professor Dr. Wolff, Chief Rabbi of Copenhagen and Denmark, and Knight of the Dannebrog Order, will celebrate, on the 15th inst., the 60th anniversary of his Rabbinate. Dr. Wolff was elected Chief Rabbi at Giessen, Germany, in 1825 and after a few years was called to Copenhagen where he has now been for the last 52 years. Though 85 years old he is still in harness, performing his sacred duties and enjoying the best health.

THE Head Mistress of the Tenter Street Branch of the Jews' Infant School, who presented a farewell gift to Miss Beatrice Cohen, is Miss Dreschfeld.

JEWS AND SOCIALISM.

BY ISRAEL ABRAHAMS.

[*Concluded*].

Jewish sympathy with suffering humanity based on higher ground than the recollection of personal wrongs viz. on abstract love of Justice, must also be included among the motives that may have inspired eminent Jews to preach a doctrine which in the form they gave to it professed to start and culminate alike in the one principle, justice of man to man. 'Israelites' writes M. Emile de Laveleye, ("Le Socialisme Contemporain" 49.) have been almost everywhere either the initiators or the propagators of Socialism. The reason for it is this: Socialism is an energetic protest against the existing order based on iniquity, and an ardent aspiration towards a better *régime* in which Justice could reign. Now, this is also the basis of Judaism in Job, in the Prophets, and in the whole messianic inspiration whence Christianity emerged. M. Renan shows this clearly in his introduction to his recent translation of Ecclesiastes:—"The Jew is not resigned like the Christian. To the Christian, poverty, humility, are virtues; to the Jew they are evils which one must ward off. Abuses which find the Christian calm, revolt the Jew; and thus it is that the Israelite element has become in our time, in all countries where it exists, a great element of reform and of progress. Saint-Simonism and the industrial and financial mysticisms of our days have arisen in part from Judaism. In the French Revolutionary movements, the Jewish element has played a very important part." In the Israelite conception of the world, it is here below that justice must be realised. Whence it follows that men must seek to change existing society radically, and by all means.'

This brilliant suggestion of M. Renan contains a truth, but epigrammatic antithesis has converted it into the half-truth which is no longer true. Poverty and humility are not *evils* to the Jew in the sense M. Renan apparently assigns. "Beautiful is poverty to the Jew as a red band on the neck of a white horse." (*Vayikra Rabba*). M. Renan apparently forgets such sayings, as well as the fine Talmudic aphorism, "Contentment is true wealth." Poverty so far from being a human wrong, is a divine right; it is God-sent, and therefore just. No doubt life in a future world formed no prominent part of the original conception of Judaism as expressed by Job, the Prophets, and Ecclesiastes. But the Judaism of to-day, like the Judaism of the Talmud, included in the fullest sense a belief in an existence beyond the tomb. Throughout long centuries of suffering, the downtrodden Jew was saved from despair solely by his enthusiastic conviction that he once would bask in the sunshine of heaven, reserved for the just on earth. In the Midrash, it is Israel who selects the world to come and resigns earth's temporal happiness to others. Socialism is partially the disbelief in the ideals of religion, it is in some measure the expression of distrust in the existence of an after world. Therefore I assert that Socialism, *as such*, has no roots in Judaism; in so far as it seeks to establish on earth the Kingdom of Heaven, Jews sympathise with its aims and participate in them, but only indirectly has their Judaism been the animating motive of the so-called Jewish advocates of the reconstruction of society. I am not sure whether a much more commonplace explanation is not probable. Jews come to the front in all abstract sciences, and the Socialist publications of Karl Marx, in particular, are as rigidly abstract as the severest fourth-dimensional enthusiast could wish.

The foregoing conclusions are confirmed by what has happened in England. If, as I have had it suggested to me by a friend, Judaism and Socialism are convertible terms, it is little less than miraculous that English Jews should have so successfully dissimulated their Socialist sympathies as to lay themselves open to Liberal charges of ingratitude because of their supposed Tory proclivities. The absence of persecution has placed English Jews, be they Liberals or Conservatives as party men, among the staunchest friends of order, and among the foremost champions of the Constitution. Jews are of course told that they all *ought* to be Liberals; but somehow in England many are not. It must not be forgotten, however, that the demands of German Liberalism are not much more comprehensive than modern English Conservatism has conceded. Conservative Jews are thus on the side of progress, but like their truly Liberal coreligionists, they are opposed to anarchy. One of the most important causes of the unpopularity of Socialism in England is, I think, that recent English legislation has been of so socialistic a character that the ground has been cut from under the feet of professed Socialist agitators.

The Rector of a Whitechapel parish, seeking for fresh justifications for mission work among our coreligionists, asserts that the Jews of his parish are Socialists, and that they must therefore be converted to Christianity if society is to be upheld. One of our own periodicals, he asserts, declares, "The Jews have been nearly everywhere the initiators or propagators of Socialism." The worthy rector knows as much about Socialist literature as he does about the Jews, for this statement is taken word for word from M. de Laveleye, and can at most be *quoted* by a Jewish periodical. Nor do I see how if the Rector's reckless assertions were true, conversion to Christianity would mend matters. Converts are the real social outcasts who, to avenge the anomaly of their position, may be expected to seek the overthrow of society. The Christian looks upon them with suspicion, the Jew with disgust; and a society which knows no God would be their natural refuge. This is exactly what is occurring in India. Be this as it may, I fancy I can satisfy the Rector by reminding him of one little fact. Karl Marx was the son of a *baptised* Jew.

Though I am not prepared to defend them entirely against the charge of imprudence, one of the most demonstrable facts with reference to Socialists of Jewish descent is the absence from their proposals of violence or anarchical schemes for the overthrow of governments and the murder of sovereigns. A rather unfriendly writer says of Lassalle, "His policy was to agitate; to set the minds of the labouring classes at work in preparation for a *mild and peaceful* overturning in the future." Before the year 1875 there existed in Germany two distinct and powerful Socialist associations; the one (*Allgemeine deutsche Arbeiterverein*) was founded by Lassalle in 1863, the other (*Democratische Arbeiterverein*) directed by Bebel and Liebknecht. These two associations have long lived on terms of open hostility, despite the similarity of their objects. Let us note the cause of this enmity. While the latter body only expected the success of its aims by means of revolution, Lassalle's association aspired to enlist the State on its side so as to arrive gradually and peacefully at the desired ends. M. de Laveleye concludes a full exposition of Lassalle's views by the assertion: "One can thus see that Lassalle's schemes imply no violent revolution." Bismarck, in his famous September speech of 1878, claimed Lassalle as his personal friend, and lauded him especially because his views were not subversive of existing government. Karl Marx's work differed from Lassalle's in being international instead of national, and thus Marx's name has come to be most unfairly connected with attempts and proposals, *e.g.* the French Commune, which he persistently denounced. "There is nothing," says the by no means friendly critic, M. de Laveleye, "either in his writings or in his career, of the revolutionary agitator." The famous *International*, to whose influence every anarchical movement of recent years has been absurdly attributed, was the creation of Marx, and its first manifesto drawn up by the General Council (1863) was an able exposition of the Marxist views and distinctly moderate in tone. There was nothing in it that might not have been cordially endorsed by John Stuart Mill or Chevalier. Indeed, the absence of violence displeased Mazzini and his friends, though for a time moderate counsels continued to prevail. In 1867 radical ideas began to creep in, but they were still repressed and nothing more revolutionary than a proposal for the State-control of Railways was adopted. Karl Marx endeavoured to keep the association to its special purpose of dealing with the labour question and to restrain it from political attempts at revolution. His efforts were not successful. In 1870 Marx issued a bold and earnest protest against the war. So strongly were his views expressed, so powerful his subsequent denunciation of the Commune that the more violent anarchists accused "the German Jew" of having sold himself to Bismarck. (The same Bismarck who the other day called Marx a murderer!) Marx succeeded in expelling Bakounine, the apostle of Nihilism, but as the *International* persisted in adopting secret and revolutionary methods, Marx finally abandoned the Association in 1872 and thus gave it its death-blow. The completion of his famous work *Das Kapital* (which is only now being translated into English), occupied the quiet evening of his life, and we can perhaps trace in the Socialist of *Philistia* something of Marx's character. Nothing could have been further from him than projects involving murder and revolution. The remark of M. Renan which I quoted above needs amendment or at least explanation in this direction. I allude to his statement about Jews and the French Revolution. Jews have not much to hope for from revolutions. Democracy, is not always the most generous friend of struggling causes. In the convulsion of the great Revolution Democracy did not, indeed, turn its back on the Jews, but it was left for Autocracy in the person of the First Napoleon, to take them cordially by the hand.

I am not now dealing with Socialism generally, and therefore I have neither expounded nor criticised the theories of Socialists, except in so far as they have relations with Judaism. In one respect indeed, Jews have shown themselves anti-Socialist to an extreme. Socialists who agree on no other doctrine are at last in accord in their denunciation of Banking. Two doctrines, Lassalle's State-interference and Marx's theory of value, are the only further points to which I shall briefly allude. Marx in the most scientific fashion seeks to prove that all value is due to labour. This is a complete fallacy: labour may be expended without producing value, equal quantities of labour very frequently result in products of very unequal values, and objects often possess value on which no human labour has been expended. In the Midrash we are told "*After* the ox comes the butcher," which I take to mean that something besides the butcher's labour in killing the animal is needed to confer a value on its dead carcass. I wish chiefly to remark that this doctrine of Karl Marx is admittedly based on that of Ricardo, himself of Jewish origin and whose theory of normal values is unanimously regarded in England and abroad as the one real contribution to the Science of Political Economy due to the English school. Lassalle's leading conception is that the proletariat is powerless to improve its own condition without State-help. Co-operation is a valuable principle, but only if directed by the State. "The State is the Union of individuals into a moral whole, a union which increases a million-fold the strength of all the individuals who are included in it, and multiplies a million-times the power which would be at the disposal of them all as individuals." The answer to this is that Lassalle forgets how many faculties there are which men possess *only* as individuals and lose altogether when merged into the State. "Might" says Lassalle elsewhere "always goes before right, till right has might enough to shatter unright." In this way he justifies his insistence on the necessity of State-Aid. That, in Talmudic times, State interference was carried to considerable lengths may be asserted; an indication even exists that an attempt was made to fix prices, and to prevent trading in the necessaries of life. But many of the modern abuses already existed then, for we find for instance contractors receiving much higher allowances for their employés than the latter received in the form of wages. Co-operation in the accepted sense of the word was unknown, except perhaps in the form of trade-guilds. On the other hand Brotherhood in the religious sense and communal fellow-feeling were carried to the highest development.

In conclusion, I must emphasise my protest against recent ill-advised efforts to involve the great questions which are perplexing Society in clouds of theological dust. Socialism, I have admitted, is partially the outcome of atheistic tendencies and a counter-plea on the part of religious men was perhaps not unnecessary. But it was only the most violent of Socialists that had pronounced against religion, until provoked by canting opponents. Christian Socialism has arisen in Germany as a protest against the so-called Jewish and Sceptical movements, but it appears to me that both parties are likely to forget the wrongs of Society and to make it their aim to hurl anathemas at one another's heads. Christian Socialists, oblivious of their Socialism, attack Jews and atheists; Sceptical Socialists act in a similar way, but denounce Christianity. Dr. Ely, (a well known American writer on Socialism), describes his impression of Evangelical Socialism. "I attended," he says, "one meeting of the Christian Socialists in Berlin. Instead of proposals to ameliorate the condition of labourers, I heard little save abuse of the Jews." If Socialism can do no more than excite religious rivalries and animosities, it stands self-condemned. It may still prove a powerful and beneficial influence in removing some of the most glaring social abuses, but only if directed by moderate and unbiassed counsels; only if rescued from shipwreck on the waves of theological controversy. A small contribution to this desirable end has been offered in the foregoing attempt to show that though many Jews have been prominently identified with Socialism, with Judaism, *as such*, Socialism has at most only *indirect* relations.

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NEW MUSIC.

Madeline Gavotte, by Charles Hoby (E. Ascherberg and Co.)

A composition in this favourite measure that will be much appreciated for its smooth melody and rhythmic excellence. The gavotte is harmonised in a most tasteful fashion, and will doubtless prove very successful.

Parted, Song, by Frank L. Fallin (C. Jefferys).

This is a piece displaying ability in the treatment of a conventional thought after a conventional manner. The contrast between the rhythms of the voice and piano parts is one of the subtle tokens present that indicate the composer's ability to produce work of higher musical meaning. The verses by Miss Ada Ballin, if debarred by the over-ridden theme from ideal originality, show a characteristic too rare in verses for music, for the words are most pleasantly vocal, and as sweet in sound as facile in utterance, while yet sufficiently indicative of passion.

Incorporated Law Society.—At the June examination for Honours for candidates for admission on the roll of Solicitors, Mr. Arthur Edward Abrahams, son of Mr. Michael Abrahams (of the firm of Michael Abrahams, Son and Co., of No. 8, Old Jewry to whom he was articled), was placed first in the First Class. The Council have accordingly awarded to Mr. Abrahams the Clement's Inn Prize (value £10 10s.) and the Daniel Reardon Prize (value about 25 guineas.)

Royal Academy of Music.—Miss Mabel R. Lyons, of 45, Sutherland Gardens, received a silver medal at the recent distribution of prizes by Lady Goldsmid; Miss Hortense Samuelson (youngest daughter of Mr. E. Samuelson, 56, Clifton Gardens, W.), received two medals, one for Singing, and the other for Elocution; Miss Amelia Corper obtained a Certificate of Merit, being the highest award of the Academy. She also received a Medal for Proficiency in Harmony and Composition.

University College School.—The list of prizes which have been awarded this week contains the following names: Special Prizes, Arithmetic Prize, and Paulatim Club Prize for an English Essay, B. L. Abrahams'; Class Prizes, A. L. Lazarus, E. Lesser, W. B. Tuteur, G. D. Woolf, E. B. Nathan, E. Van Raalte, L. Van Raalte, A. Isaacs, P. L. Hallenstein, H. L. Samuel, J. M. Schryver, C. J. Jones, J. Adler, H. W. Lawrence, D. L. Montagu-Marsden, C. J. Lindo.

The Heidelberg University.—The University at Heidelberg has this week celebrated the 500th anniversary of its establishment. Among the foreign delegates was M. Jules Oppert, member of the French Institute, who represented the Académie des Inscriptions.

Hanover.—Commercial Councillor Louis E. Mayer has received the Imperial patent as Privy Commercial Councillor, accompanied by expressions of recognition of his patriotic services extending over many years. Herr Mayer, is not alone the first Jew in Hanover to whom this distinction has fallen, but is at present the only Privy Commercial Councillor in the Capital of this province.

Austria-Hungary.—At the general meeting of the Styrian Society of Arts and Industry, the President, Count Heinrich Attems, made a severe attack on Anti-Semitism and its promoters. The Count, in the name of the Society, asserted that its members were altogether opposed to doctrines which were a pest to State and national life, and that they rejoiced at the healthy spirit which prevailed among the working classes. He maintained, amid applause, that the spreading of social and religious hatred was injurious, unpatriotic, and antagonistic to the interests of the people.—A pious and learned Rabbi has died in Hungary. The deceased, Rabbi Chaim Zevi Mannheimer, was born in 1813, at Postzen, in the county of Neutra, and held the office of Rabbi in different towns of his native country. He took a warm interest in the Holy Land and in the welfare of its Jewish Institutions.—The *Czas*, the Polish organ in Galicia, has shown a petty feeling by expressing its annoyance that the execution of an illuminated farewell address which was presented to Cardinal Ledochowsky should have been entrusted to a Jew.—We have already referred to the anti-Jewish spirit which has been manifested among the owners of houses at the summer resort of Baden (near Vienna) who demanded a higher rental from Jews than from Christians. The result has been a case of "biter bit" for the number of visitors to Baden which last year, was 9000 has this summer fallen to 6,000. The Viennese Jews have hitherto formed a large contingent of the visitors.

Warlingham School.—In addition to the candidates who have passed the South Kensington Examination in Animal Physiology, as announced last week, the following boys have been successful in Magnetism and Electricity: D. E. Jacobs, first Class, W. Leuw, A. E. Jacobs, H. B. Jacobs, I. Van Wyhe, A. Spiers and S. Morris, second class. Out of the ten candidates three only failed to pass this examination.

The visit of the Baroness Alphonse de Rothschild to London terminated on Sunday. Mr. Alfred de Rothschild escorted her to Charing Cross Station, and travelled in the train as far as Shorncliffe by a slip carriage.

The concluding portion of Mr. Lucien Wolf's article on "Old Jewish Families in England" appears in the current number of the *Leisure Hour*. The paper is merely a selection of the materials for Mr. Wolf's projected work on the same subject.

The South London School of Dramatic Art has awarded a certificate and medal to Mr. Ivan E. Berlin, of Westbourne Park.

At the athletic sports held at the commencement of the vacation at the Ark House Academy, Banbury, Benjamin Nathan (son of Mr. Mark Nathan of that town) eleven years of age, won the third prize in the 100 yards flat race for boys under 14. There were 18 competitors.

At the Annual Elocution Examination at the Birbeck Institution, the First Class Certificate of Honour was awarded to Miss Marie Solomon, (of 6, Crane Grove, Highbury), by Mr. Samuel Brandram, M.A., and Mr. Joseph Roskilly.

At the annual Examination of the Polytechnic School, Master Edward Lewis Levetus obtained a scholarship, (one year's free education) for obtaining the highest aggregate number of marks. He was first in French, German, Natural Philosophy, theoretical Chemistry, Grammar, Composition and theory of Musical; second in Latin, Greek, Geography, History Drawing, &c. He also recently obtained first Class Certificate in Mathematics from the Science and Art Department, South Kensington.

Arthur J. Lyons (pupil of Mr. Gilmour) passed the recent examination of the College of Preceptors.

S. Davis & Co., Manufacturers of Sewing Machines, Perambulators, and Washing Machines and Entire House Furnishers on their much appreciated Easy Payment System (R.5d.) Chief Office, 10 to 15, Blackman Street, Borough, London, S.E.—[Advt.]

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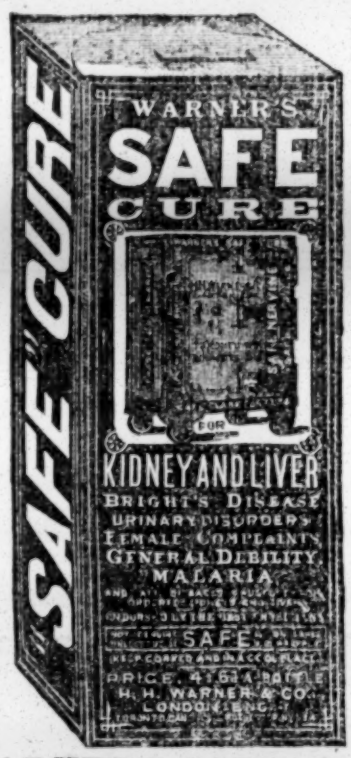

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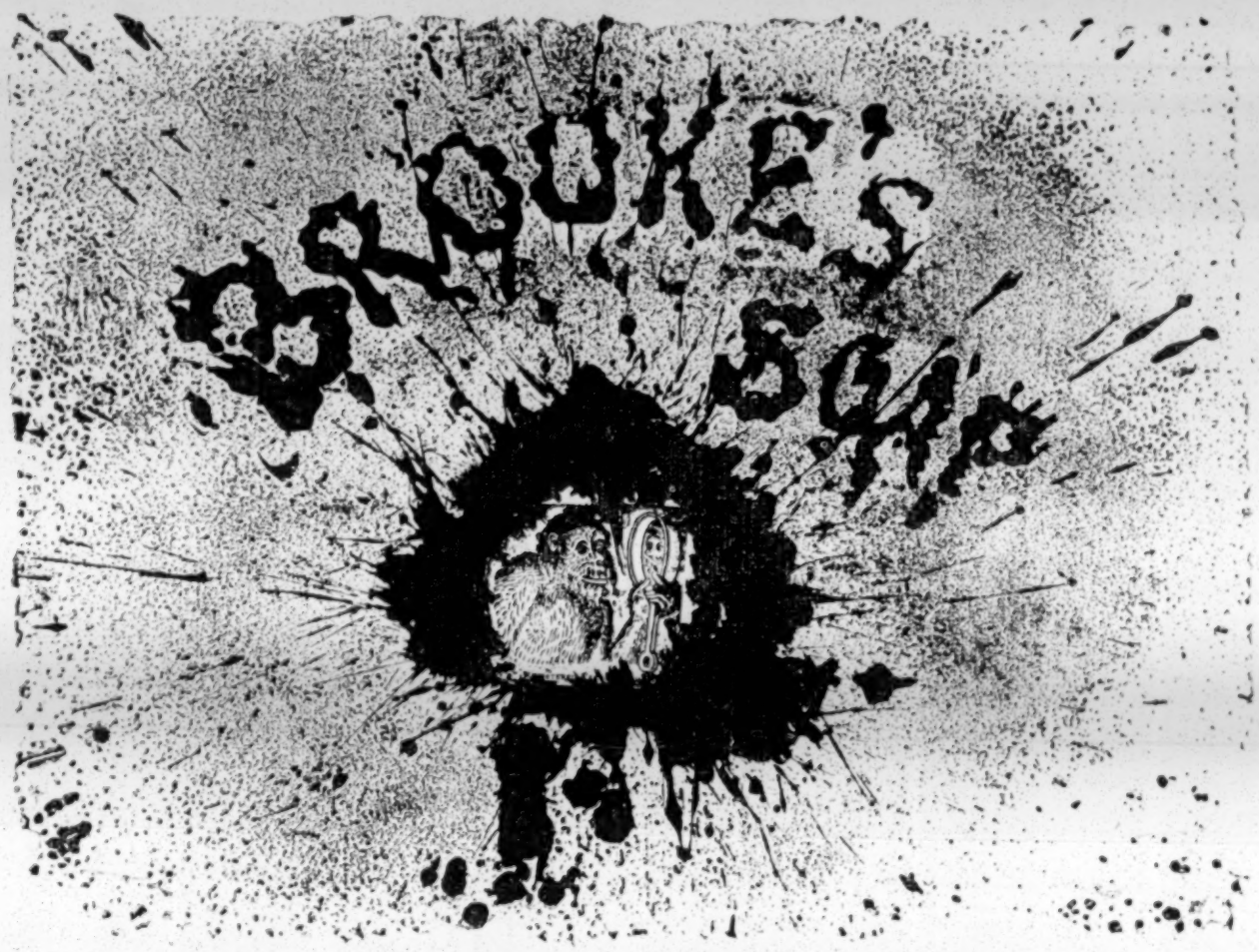

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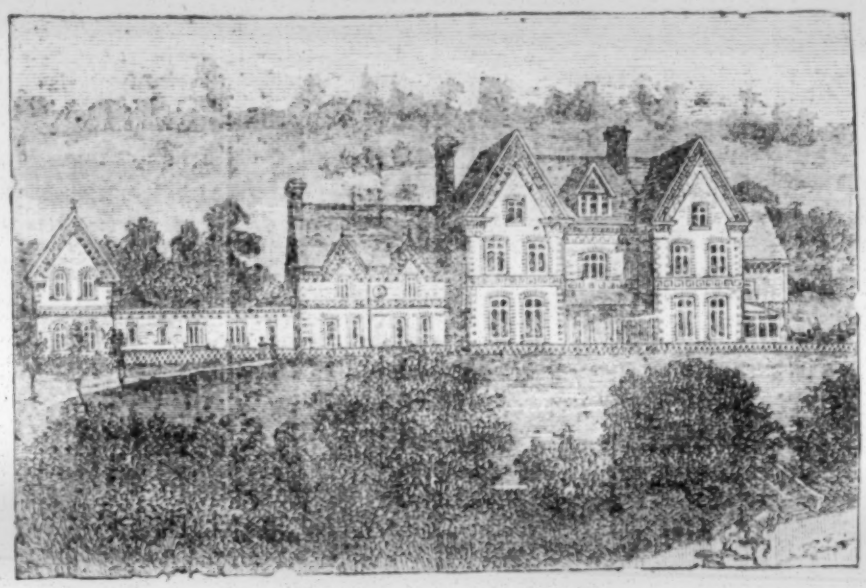

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